A True ACCOUNT of the

BEHAVIOUR, CONFESSION,

AND

Last Dying SPEECHES

Of the 15 Criminals that were Executed

On *Monday* the 22*th* of *December*, 1690.

THe Ordinary visited them every day after their Condemnation, and on the last Lord's Day a Sermon was preached to them, on this Text, *Deut* 32. 29. *O that they were wise, that they understood this, that they would consider their latter end.*

Whence five things were observable, 1. The Benefit and Advantage of a Religious Consideration in general. 2. The no less advantagious Benefit of considering our latter end in particular. 3. That to consider our latter end, is an Argument of our Wisdom and Understanding. 4. Some Seasons and particular Occasions were instanced wherein consideration of our Latter End is more especially necessary. 5. That Discourse was concluded, with some Motives for the putting in practice this important Duty, then a Charge given to the Condemned as follows.

O that you were wise, that you understood this, that you would consider your latter end.

I know you do consider it in one sense, that is, your minds are in continual fearful Apprehension of it, but this is not that considering of your latter end, which the Text exhorts to, this is the minding in such sort their Deaths and Departures, as to prepare and make ready for them.

O that I may dye the death of the righteous, is the ardent Wish of every one; but O that I may live the Life of the Righteous of how very few. Sirs, deceive not your selves, there is no having your latter End like the Righteous Man, but only by having your precedent Life like his.

What? Will not you consider your latter end, so as to prepare for it, who have it in so near a view, and Death stares you in the face, and are you yet unprovided against it?

O certainly it is your Wisdom, it is your Understanding, to consider the things belonging to your everlasting Peace, before they be for ever hid from your Eyes. How utterly inexcusable will you be, if you do not, to morrow, to morrow my Friends will be the latter end as to this Life. O that to morrow may be the beginning of an Eternity in Blessedness unto you.

Take care therefore that they be in a due Qualification for Heaven and Happiness; take heed that they be meet to be partakers of the Inheritance of the Saints in Light and Glory.

This Life is the only State of Tryal and Probation, there is no amending in the other World what was left defective in this Work of Conversation, at our departure out of this.

Therefore let us now give all Diligence to make our Calling and Election sure, let us work out our Salvation with a cautious Fear and Trembling, lest our Contrition be imperfect, and our Repentance unsincere.

O blessed God! is this the business you are imployed about for an endless Eternity, and can you be too careful concerning it? Think not a few Tears, Sighs, and Lord have Mercy on me, to be Repentance. This is not so cheap and easy a performance, especially when there is a whole course of Life of wickedness to be repented of. Oh, no! it imports all the painful Throws and Pangs of of a second Birth, of a life of Regeneration. It imports a broken and contrite Heart, an Hatred and Detestation of Sin, as well as a Sorrow for it. Sincere and stedfast Resolution of new Obedience, yea, an actual ceasing to do evil, and learning to do well. And, oh! may your Repentance be such! may it be a repenting you more that you have offended a good and gracious God by your Impieties, than that these have exposed you to condign temporal Punishment.

Cause you new Joy in Heaven by your Repentance, as you have formerly grieved, quenched, and offered dispight to Gods Holy Spirit by your obstinately wicked and impenitent Lives. Think it not enough to say within your selves, we have an Advocate with the Father, Jesus Christ the Righteous, for he is no Propitiation for your sins, unless you truly repent and forsake them. The Redemption purchased by our Saviour, and the Promises of his Gospel, belong not to you, if you have not the Qualifications of Redeemed ones, nor the performed Conditions of the Gospel-promises, *viz.* Truth Faith, Repentance and Amendment: Without Holiness there is no Happiness without beholding Gods Face in Righteousness here, there is no beholding that in Glory hereafter. And therefore see that you have a Divine and Holy Nature implanted in you in this Life, and then departing hence, meetly disposed for eternal Blessedness, when at the Resurrection from the Dead you awake up, after Gods likeness, you shall be endlessly satisfied therewith.

I shall proceed to give an account of the condemned Criminals, as to their former course of Life, and in what frame of Heart they were for a blessed Eternity.

1. *John Bennet* alias *Freeman*, but more notoriously known by the name of the GOLDEN FARMER, condemned for the Murther of *Charles Taylor*, and several Robberies, to the value of some thousand Pounds. I was with him several times in his Chamber, and exhorted him to disburthen his Conscience by a free Confession of his Evil Courses, yet after much Advice for his Souls Welfare, and many Prayers that God would work his Heart to Repentance, nothing more than what follows could be obtained: That he had been a great Sinner, and was guilty of most Sins. That he was not so much grieved for the Shame of this condign Punishment, as for offending God. And that he was not solicitous to lengthen out his Life upon Earth, but to get his Pardon sealed in Heaven. He shed many Tears, yet said, That he trusted only in Christ's Righteousness for Pardon and Peace in Conscience. He was exhorted chiefly to be deeply humbled for the Murther he had committed, and upon reading to him *David*'s Penitential Prayer, in these Words, *Deliver me from Bloodguiltiness O God, and my tongue shall sing of thy righteousness*, he gave some Signs of great Remorse; yet I told him, That his Tears could not expiate his great Provocations of God, for they stood in need of cleansing by the Merit and Efficacy of Christ's Blood shed, This he acknowledged. Then I endeavoured to make him more sensible, offering Violence to the Dictates of his own Conscience, before he could so long proceed in the wicked Trade of Robbing, and putting many Persons into affrightment of losing their Lives: He did acknowledg this Crime, whereupon I exhorted him to make Restitution to the utmost, of what remained in his Hands, otherwise his Repentance could not be sincere: He thought this to be strange Doctrine; whereas, he said, he dyed for robbing. I told him, that he paid his Life to the Justice of the Law, it made no Satisfaction nor Recompence to those he had despoil'd of their Estates. And added farther, That he should not conceit that his former Supplies of the Wants of the Poor was any

true Charity in God's Account, who abhors Robbery, though it be intended for a Burnt offering: And that I feared his Pretenſion to Charity was deſigned by him as a covert of his robbing to be leſs ſuſpected, however, that it could not atone God's Diſpleaſure and incenſed Juſtice againſt him, for ſo many Acts of Violence as he had uſed towards the Perſons and Eſtates of many: This he acknowledged. I exhorted him to make a more thorow Diſcovery of his wicked Life; but he often refuſed to do it, ſaying I could not pardon him. I told him, not authoritatively, this is God's ſole Prerogative, yet as a Goſpel Miniſter, to whom the Word of Reconciliation is enruſted, I might furniſh him with good Grounds of a Lively Hope of Pardon and Salvation, if he did not hide obſtinately his Sins, by which he had given publick Scandal to the Chriſtian Religion, and therefore his Repentance ought to be as Publick and Exemplary, as his Courſe of Life had been more notoriouſly Inſul tan other Men's. But I could not prevail with him to give any Teſtimony of his ſyncere turning to the Lord, to whoſe all-diſcerning Eye and determination of his Soul's State I muſt leave him.

II. *William Jones*, condemned for Felony; he is aged about 21 Years, was an Husbandman, came to *London* for Employment, but fell into bad Company, becauſe he ſaid that he ſeldom prayed that God would keep him from Temptations of Sinners; he broke the Sabbath, was ſometimes overtaken with exceſſive drinking, would ſwear ſometimes, and before he was married, he kept company with Bad Women. I hope he was penitent.

III. *Francis Yates*, condemned for Felony and Burglary, aged 31 years: His Employment was to turn Throwſters Mills: He joyned with bad Company, was guilty, he ſaid, of Swearing, Drunkenneſs and of walking in the Fields on the Sabbath day.

IV. *Richard James*, condemned for Felony and Burglary: He was very obſtinate, as to the receiving of any Good inſtruction, he would not give any account of his Employment or Converſation, only acknowledged that he had been a ſinner, as all Men are: He ſhewed no Sign of Repentance, and would not declare whether he were a Proteſtant or a Papiſt.

V. *George Hutton*, condemned for a Rape, aged 22 years, he was a Carman: He kept bad Company, among whom he would be drunken and often ſwear.

VI. *Thomas Diggs*, condemned for clipping the Current Money of this Kingdom, aged 33 Years: He was a Sea-Surgeon, but ſaid he left that Employment becauſe he was ſick: He ſaid that he ſeldom prayed, would ſwear, break the Sabbath, and kept lewd Women Company before Marriage.

VII. *Charles Wells*, condemned for Felony and Burglary, aged 22 Years, he was a Taylor: He ſaid that he ſtayed at home on the Sabbath, and went not to the Publick Worſhip, for which, he thought, together with other Secret Sins, that this Diſtreſs did befal him.

VIII. *Peter Heſſy*, condemned for Felony and Burglary: He ſaid that he had been a great Sinner, in prophaning God's Holy Name, and had kept Lewd Company.

IX. *John Ray*, condemned for the ſame Crime, aged 22 years: He was a ſhoe maker, and confeſs'd that he had been a great Sinner.

X. *John Earle*, condemned for Felony and Burglary, aged 17 years: His Father brought him up to the Trade of a Bricklayer; but he was diſobedient, and ſtole 10 s. from his Father for Idle Expences: And upon this, fearing his Father's Diſpleaſure, he ran away from him. He was expoſed to bad Company, and was burnt in the Hand laſt Seſſion, and now is condemned for a worſe Crime, becauſe he would not take warning by an eaſier Puniſhment.

XI. *Benjamin Harvy*, condemned for Felony and Burglary, committed three Years ſince: He confeſſed that he had been guilty of moſt Sins; he was a Seaman, but left that Service, and minded not his Duty to God, nor any thing which was ſerious. He ſeemed Penitent, and gave a better account what Saving Faith and Repentance are than moſt of the other Criminals.

XII. *Elizabeth Mackdonel*, condemned for Cliping, Filing and Diminiſhing the Current Money of this Kingdom. She ſaid that ſhe had led a very evil Life.

XIII. *Conſtance Wainwright*, condemned, with three Women more, for firing *Newgate*; She was an old Offender, and not ſenſible of this Crime, nor of the Courſe of ill-ſpent Life: and yet ſaid, That ſhe truſted in God's Mercy for Pardon and Salvation, though ſhe was ignorant of the Qualifications to obtain either, and yet was very confident that theſe Qualifications were performed by her.

XIV. *Mary Jones*, condemned for the ſame Crime, ſaid, That her Employment was to make Gold and Silver Lace; but of late ſhe became Idle, and fell into bad Company, by which ſhe was tempted to break the Sabbath, and that ſhe did not reprove Swearing and Curſing when ſhe heard it; but ſhe now repents of all her Miſdeeds. I hope ſhe was penitent.

The day of Execution being come, *viz. Monday* the 22d inſtant, Mr. Ordinary attended the Priſoners, and laboured to bring them to a ſight and ſenſe of their Sins, preſſing them to a ſerious conſideration of their approaching end, future State and a Preparation for another World: And about half an hour paſt 9 in the Morning *Anne Hereford*, one of the Women that ſet fire to the Priſon of *Newgate*, and received Sentence of Death upon that Account, was brought down and tyed up to a Gibbet in *Newgate ſtreet*, where, after ſome deploring her untimely End, and ſhewing a Reluctancy for her Miſdoings, ſhe was turned off.

Immediately after *John Bennet* alias *Freeman*, otherwiſe called the *Golden Farmer*, was put into a Cart, and conveyed to *Saliſbury-court* end in *Fleetſtreet*, near the Place where he committed the Murther, for which he received Sentence, where a Gibbet was erected for his Execution, and there having made a ſhort Prayer, he gave the Executioner the Word or Sign to do his Office, and was accordingly executed, without making any Speech or Exhortation.

This Execution done, *George Hutton*, *Francis Yates*, *Richard James*, *Charles Wells*, *Peter Heaſey*, *William Jones*, *John Earle*, *John Wray* alias *Ray*, *Sarah Cane* alias *Moor*, *Conſtance Wainwright* and *Elizabeth Trant* were conveyed to *Tyburn* in ſeveral Carts, *Thomas Diggs* and *Bartholomew Mumford*, drawn on Sledges for Cliping as in Caſe of High-Treaſon; when being tyed up, they expreſſed, as well in Geſture as Countenance, a very ſorrowful demeanour for the failings and miſdemeanours of their paſt Lives, deſiring God to have mercy upon their Souls in this their laſt and greateſt Extremity, ſeveral of them acknowledging themſelves to have been notorious and incorrigible Sinners, owning the Juſtice of God as a Scourge for their Impieties, in bringing them to a place of ignominy, and temporal Puniſhment. Mr. Ordinary prayed with them in extraordinary Zeal and Fervor, labouring with all diligence to make them ſenſible of their Conditions, how they ſtood upon the very brink of Eternity, and wanted but a few Moments to plunge them into it, which they ought to uſe for a *Redeeming* the time they had ſpent or ſquandered away in trifling Vanities, and things that had proved diſtructive to their Bodies; he then admoniſhed them to pray for themſelves, deſiring to hear them pray, which ſome readily did, but others declined it, deſiring to be excuſed by reaſon of the Extremity of the Weather, their uncompoſedneſs, or ſome ſuch like Excuſes. The Ordinary reproved ſome of them of their neglect of the good Offices he laboured to do them in Priſon, for the Health of their Souls To which *Richard James* anſwered, he was exceeding ſorry he had not given more heedful Attention; and others replied much to the ſame purpoſe. Then the Ordinary Arſe and ſung with them the 25th. Pſalm ſuitable, and duly applied to ſo Melancholy Occaſion, which moſt of them ſung with an audable Voice. Then he prayed, and recommending them to the Protection of the Almighty, took his leave, when ſoon after the Cart drew away, and their Souls were committed into the Hands of their merciful Maker and Redeemer, whilſt their Bodies remain in hope of a glorious Reſurrection to the Life Immortal.

This is all the Account I can give of this Seſſion.

Dated this 20th of *December* 1690. *Samuel Smith* Ordinary.

ADVERTISEMENTS.

*** The Triennial Mayor, *or the New Rapparees*: *A Poem ſold by the Booksellers of* London *and* Weſtminſter, *Price* 6 d.

*** *Theſe are to give Notice to all Perſons, for the Benefit of the Publick, That Mr.* Elmy, *Profeſſor of Phyſick, and Operator, of known Integrity, and above* 25 *Years practice, Liveth at the* Blue Ball *in* Whale-Bone Court, *at the Lower End of* Bartholomew-lane *by the* Royal Exchange, *who moſt ſafely and expeditiouſly Cures* Deafneſs *and* Noiſe in the Ears *in any of what Age ſoever, (if Curable) and at firſt Sight, by Inſpection, Reſolves the Patient if ſo or not, as moſt Eminent Perſons of Quality in this City can Teſtifie. He hath likewiſe a moſt excellent Gargariſm or Mouth-Water, which will make black or yellow Teeth as white as Ivory, in a few times uſing; and it will certainly cure the Scurvy, and all other Diſeaſes incident to the Mouth, Teeth and Gums, which in many perſons cauſeth a ſtinking Breath, which (by the Bleſſing of God and the uſe of this Water) I dare aſſure you will be freed from thoſe Maladies beforementioned, with Directions. His Pills only prepared for the* French *Diſeaſe, and the* Running of the Reins, *may be had in Boxes of ſeveral prices, with other* Venereal Arcana's, *as occaſion ſerves.*